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his questioned dependence upon Wycliffe and the grounds upon which he was arraigned as a heretic at Constance. Although only incidental to his task of writing a valuable biography of Huss, it is quite possible that scholars will thank Dr. Schaff quite as much for this timely service as a translator, as for that of a biographer. The work of translation may be characterized as faithful, and yet not servile. Although the content of the original is argumentative, theological, and heavily burdened with scripture quotations, the translator has succeeded in injecting into his translation not a little of Huss's vigor and pungency. An Introduction discusses the author, the circumstances under which *De ecclesia* was written, its contents and importance, and Huss's debt to Wycliffe. A brief index and a few notes are added. Twenty-two chapter headings brighten up the tedious structure of the author's argument.

P. G. M.

DOCTRINAL

BRIDGES, HORACE J. *Some Outlines of the Religion of Experience*. New York: Macmillan, 1916. xv+275 pages. \$1.50.

This is an interesting and stimulating book. The author is the leader of the Chicago Ethical Society. Thus from a position somewhat apart he studies the church and its task. He holds that the church is "the only possible channel for the communication of ethical ideals and an ethical dynamic to the masses of Europe and of our own country." But the church, divided as it is into many branches, fails to see clearly its task and so dissipates its energies. He claims that theologies are fundamentally interpretations of experiences. Traditional beliefs were formulated in an unscientific age when there was no clear distinction felt between experience and its interpretation. What is needed is that the church should center its attention upon those elements of religion which are verifiable in experience. Some of the chapters are: "The Reinterpretation of God," "The Rediscovery of Jesus Christ," "Inspiration," "Immortality," "Religion and Nationality."

The spirit in which the book is written is excellent. If it be read in the same spirit it will be found helpful whether one agrees with its conclusions or not.

F. A. S.

SMYTH, JULIAN K. *Christian Certainties of Belief*. New York: New Church Press, 1916. xi+123 pages.

The author deprecates the fact that many who admit the deep importance of the truths of religion consider them to be unproved and unprovable. He undertakes to show that the fundamental truths of the Christian religion—the Christ, the Bible, salvation, immortality—are the most incontrovertible facts of life. As we read the book we discover that these "facts" are sadly confused with the deliverances of Swedenborgian theology.

F. A. S.

JOHNSON, WILLIAM HALLOCK. *The Christian Faith under Modern Searchlights*. New York: Revell, 1916. 252 pages. \$1.25.

This book consists of six lectures delivered at Princeton Theological Seminary in 1914. The author's purpose is to show that Christianity, conceived as resting upon a supernatural revelation and centering about the person, passion, and resurrection of

Christ, has nothing to fear from the criticism of modern science and philosophy, but rather that Christ and his cross must furnish the solution to the deepest intellectual as well as moral problems of the age.

F. A. S.

MERRINGTON, EARNEST NORTHCROFT. *The Problem of Personality*. New York: Macmillan, 1916. viii+229 pages. \$1.30.

The author seeks to show that the self is ontologically real, and is the true basis for any theory of reality. Not experience, but the self as subject of experience forms the criterion of reality. To deny the reality of the self is to abandon ourselves to agnosticism and skepticism. Taking the self, or personality, which is the social and ethical aspect of the self, as the key to the interpretation of the universe, the author arrives at the conclusion "that there is an Absolute Personality" who exists, and whose nature is the perfect fulfilment of all meanings, values, and ideals.

F. A. S.

SHELDON, HENRY C. *Theosophy and New Thought*. New York and Cincinnati: Abingdon Press, 1916. 185 pages. \$0.50.

To his previously published booklets dealing with various aspects of modern religious belief, Professor Sheldon has added a discussion of two prevalent modern cults. A brief characterization of the essential tenets of each movement is given in the form of a running exposition based on citations from recognized authoritative works. A critical estimate closes the discussion. Professor Sheldon's treatment of these religious movements is marked by an intention to give objective information; but the brevity of his exposition, coupled with his evident disapproval of the doctrines, makes the account too intellectually formal to give any clew to the emotional and mystic fascination of occultism. However, to have reliable information in so convenient a form is well worth while.

G. B. S.

BRIDGES, J. H. *Illustrations of Positivism*. (A Selection of Articles from the *Positivist Review* in Science, Philosophy, Religion, and Politics.) Edited by H. GORDON JONES. Chicago: Open Court Publishing Co., 1915. xiii+480 pages. \$1.50.

This collection of addresses and articles by one of the ablest exponents of Positivism will be welcomed as a valuable addition to existing means of understanding the spirit and the meaning of the movement. The editor has grouped the essays under various pertinent topics, thus facilitating the use of the volume. The clearness of Dr. Bridges' thinking and writing, and his practical regard for the dictates of honest common-sense give to his utterances cogency and charm. The essays cover a wide range, dealing with current scientific and political questions as well as with Comte's philosophy. The high moral idealism and intelligent interest in science characteristic of Positivism find worthy expression in this admirable volume.

G. B. S.

MILLER, LUCIUS HOPKINS. *Bergson and Religion*. New York: Henry Holt & Co., 1916. ix+286 pages. \$1.50.

This book is a clear and comprehensive estimate of the value of Bergsonism as a philosophical reinforcement of a vital Christian creed. The standpoint from which